

## Short Sermons FOR A Sunday Half-Hour

THEME: THE WILL OF GOD.

BY DR. SPENCER S. ROCHE.

Text: Hebrews x:5-7: "When He cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a body didst thou prepare for me; in sin thou hadst no pleasure; then said I, Lo, I am come (in the roll of the book it is written of me) to do Thy will, O God."

The words sweep through the entire range of sacrifice than mere conformity to law, the subordination of the entire nature, body, mind and spirit to the will of God.

In Christ's passion the reply to the demand for sacrifice was not libations of wine, nor blind obedience to law, but the accepting of a divine will in place of individual desire.

In this triumphant yet melancholy entrance into Jerusalem on Palm Sunday, amid the loud hosannas, we catch the undertone of self-oblation. Through the shouting crowds He is indeed the meek one, saying: "Lo, I come to do Thy will, O God."

With magnificent accuracy the prophet Zachariah long before caught the blended ideas of Christ's glory—"Having salvation lowly." Christ is the unique figure of all history because in Him self-sacrifice reaches absolute perfection. The appeal of these palms is the Dynamic of the Gospel. Christ leads us all to self-sacrifice.

It has been said that every form of religion seeks to bring men to the point of offering something to God, to the end that God may bestow the sense of agreement, of reconciliation, of peace. On the lowest plane are those who bring mere possessions—sheep, fruits, money. This is heathenism, something of the same cropping out in all religions. Above these are those who ask to be accepted for what they do—the type class here being observers of the Jewish law. In the highest group are those who offer themselves.

The first would avert wrath by sacrifice; the second would aid in sanctity by obedience; the third would rise to perfection by self-oblation. At each step in the ascending ladder of faith the Almighty lifts the sinner nearer to Himself. He takes at first of his goods, leaving the creature to enjoy the rest; He places next His law upon our wills, bidding us overcome instinct and passion, and imitate Him. Lastly, He asks for the whole heart, the whole life, that He may dwell in us and we in Him, that Godhead may appear in humanity.

No figures are too strong, too violent to carry the thought that the old self-ridden spirit is gone and that a Christy spirit has come. It may be physically the same man, but yet the changed estimates and standards and ideas make him regenerate and new in Christ Jesus. He is indeed alive from the dead.

Religion is not a precise formula, not a lifeless creed, but a glorious experience, a real life. It is not discovered by analysis, but appropriated by faith. It is the change from the movement of a machine to the motion of life.

How, as you pass through a picture gallery, do you turn coldly from one canvas to find yourself spell-bound before another? The one arouses no sentiment—indeed, begets the sense of weariness, of emptiness—but the other instantly brings you into communion with the person whose portrait you see, or perhaps causes to steal over you the soft, balmy air of a day in June, as the eye loses itself in the glades of orchards, along which you can almost hear the bees humming.

Even so the awakened soul feels that God's blessed truths and Christ's example, that once touched no responsive chord, appeal now to the inner soul and summon its deepest affections, its most strenuous powers into action.

Let me frankly face two objections. The first is effacement of individuality. You say, surely this is to sink entirely the personal human will in the divine; there must surely be scope for man's selfhood; we are not to be absorbed in any Mind, however holy and divine; each is to work out his own salvation. God working within each separate will.

But to follow the divine will is not to slay our own. We rather, as the loftiest form of resolve, determine to let God reign over the throne of the soul. We are to reverence the inward purity feeling that we dwell in Him and He in us, our life mingling with His till we can say, "I live, yet not I; Christ liveth in me."

For the second objection, let me guard you against thinking that this supreme offering of your will to God takes away your happiness; rather it will increase and establish your peace. The heart that leaves all to heaven and repose in the eternal care usually dismisses anxiety.

Amid the darkness of life the Heavenly Father knows what we need and answers our requests so that we are not harmed, and the soul drops back satisfied, feeling that the overlying arms are underneath and that all things work together for good.

## INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department The Moody Bible Institute of Chicago.)

LESSON FOR DECEMBER 8

THE CHILD IN THE MIST.

LESSON TEXT—Matthew 18:1-14.  
GOLDEN TEXT—"In heaven their angels do always behold the face of my Father which is in heaven."—Matthew 18:10 R. V.

Like two mighty mountain peaks there stand before us in this lesson two tremendously vital lessons. The first and the foremost is that of discipleship as suggested by the question in verse one, "Who is the greatest in the kingdom?" And the second lesson is that of Christ's attitude towards children. Jesus again reveals himself as the world's greatest teacher. He teaches by example—setting a child before them, and by exhortation, "Except ye become as children," by contrast, etc.

The very form of the disciples' question revealed their coarse ambition for power and clearly indicated that they were as yet far from comprehending the principles of his kingdom. One of the most insidious temptations that comes to the Christian worker is the ambitious desire for place and power. It is hard to reconcile church politics with the principles of the kingdom of God.

Jesus answers their question by the use of objective teaching that always has such an advantage over the purely metaphysical method of answering such a question. Placing a child in their midst he answered in the words found in verse two of the lesson.

What He Meant.

The word "verily" is tremendous with emphasis. "I say," again reveals his authority to answer. "Except ye turn," what does he mean? To become childlike; there is a vast deal of difference. There the child stands, trustful, obedient, submissive, unselfish, pure, potential, imperfect, ready to receive impressions as wax and as tenacious to retain those impressions as granite. Pride, self-confidence, disobedience, selfishness, impurity, assumed perfectness, and an unwillingness to learn will effectually keep us out of the kingdom of heaven. What a rebuke his answer implied, viz., not who is greatest but rather, "are you sure you are really in the kingdom?" The true disciple who really comprehends the essence of Christ's teaching is far less concerned with his rank in the kingdom than he is to "know him" and thus make sure of a place in the kingdom. Ever after this, when wrong ambitions arose, these disciples must have recalled that sweet child and Jesus' saying, "be like that."

Does this lesson then teach us that all children are by nature children of the kingdom? Hardly, though we certainly do not believe that a child dying in infancy is lost. Rather we incline to the belief that they have that spirit of teachableness and trust that fits them to "enter" (v. 3) the kingdom (see John 3:6). Therefore, the added significance of verse six. The responsibility of parents and teachers to lead them into the kingdom at this early age when their trustfulness has not been destroyed.

Let us look at some of the conditions whereby we enter the kingdom. John 10:9, "I am the door, by me shall ye enter." John 3:3, "Except ye be born again." Heb. 3:19, "They could not enter because of unbelief." Read also 2 Peter 1:5-11.

How to Become Great.

Having thus struck at the primary question involved, Jesus then tells them how, once being in the kingdom, to become great, "whoso humbly himself, etc." To humble yourself is voluntarily to choose the humble, the lowly, place for yourself; that place removed from the admiration and the adulation of men. Paul learned this lesson and constantly refers to himself as the "bond slave" and wishes that he might be accused for the sake of his brethren Israel. Moses found this place when he pleaded with God to blot him out of the book of his remembrance but to save the children of Israel. Jesus is himself the greatest illustration of this principle. (See Phil. 2:6-11.)

Jesus goes on to teach by contrast what is to be our attitude toward those who are in the kingdom. There is an incidental illumination of the attitude of little children to Jesus. They were never afraid of him. It is true that he might have meant here humble men who have childlike hearts, but we are inclined to feel that it was real children of which he is speaking. Our treatment of them is our treatment of him, for he completely identifies himself with them.

Jesus pictures for us the heavenly glory that rests upon children and yet we in our folly too often fail to receive them, neglect our God-given opportunity, or, worse still, cause them to stumble, and bring upon ourselves, upon our homes and our nation a penalty even worse than that of being drowned in the midst of the sea. Such is the greatness of childhood. If we are to make sure of entering the kingdom it must be as we get back to childhood, get back to the principles of trustfulness, of humility, of service and of purity. It is then we enter into fellowship with God.

## OUR TEACHERS' DEPARTMENT

Conducted by Prof. Charles D. Lewis

Opened School Houses to Wider Use

In the August American Magazine appears an article about Edmund J. Ward, creator of the school social center idea which has spread to many states. Following is an extract from the article:

"The Rochester School Board had in hand an appropriation of five thousand dollars to pay the expense of beginning the wider use of the public school buildings and grounds, for a blind man could see that all that half-idle, conveniently located public property should be put to some larger use, and they were looking for a man to take charge.

"Mr. Ward had been director of the toughest recreation field in Buffalo and President of the Directors' Association there, acting pastor of the Church of the Covenant in Washington, organizer of the Men's Club in Silver Creek; had seen eight years of football and other athletics; had won highest oratorical honors at college and thrown the champion heavyweight of Cornell. He spoke of some of these experiences. Then—he remembered, 'I'd walk across the continent to work on that job,' he said, 'but I can't take it; I'm black-listed.' And he told why he was off the faculty at Hamilton.

"That would be the end of the story if the president of the School Board hadn't been George M. Forbes. Dr. Forbes looked at Mr. Ward. Then he said: 'You've had the training. You see the possibilities. If in addition to these qualifications we can

get a man who is willing to sacrifice himself for what he believes, I think he is the man we want. If you'll prove that last statement as to why you're leaving Hamilton, I will favor your appointment by the Board.'

"That was how Mr. Ward became the hired man of all the people in the city, not simply the hired man, the minister of one variety of 'the good people,' the professor of a few selected youth, but the community hired man, on the job of serving folk in getting their money's worth in acquaintance and understanding, in wholesome recreation and the joy of democracy.

"And at the end of two years the people's school buildings all over Rochester, some of them equipped with gymnasium, library, games, motion picture machines, were being used as common citizens' common council chambers, centers of neighborhood; and it was being demonstrated that people of all creeds, parties and incomes are just folks, and enjoy getting together as they used to in the little red schoolhouse back home. The American Institution had developed the Social Center.

"It was at about this time that Governor Charles E. Hughes spoke at a citizens' banquet in Rochester and said of Mr. Ward's work:

"I am more interested in what you are doing and in what it stands for than in anything else in the world. You are buttressing the foundation of democracy."

### The Doctor in the School

"We have sometimes," says Maria Montessori, "had to do with children who disturbed the others and were deaf to our admonitions. First, we would have them specially observed by the doctor, but often they were found to be quite normal. We would then place a little table in the corner of the room and seat the child at it, with his face to the others, giving him whatever he wanted to play with. This isolation would almost always succeed in claiming the child; the sight of his companions would be a most efficacious object lesson in behavior. Moreover, the isolated child would be the object of special care, as though he were ill. I myself, on entering, would first go straight

to him, caressing him like an infant, and would then turn to the others and interest myself in their work as though they had been men. I do not know what happened in their souls, but certain it is that the 'conversion' of the isolated children was always definite and deep. They took pride in knowing how to work and to behave with dignity and for the most part they preserved a tender affection for the teacher and for me."

A system which embodies such a capital of human effort could not be unimportant. The attention of the ultra-modern educational world is largely centered upon it and no student of childhood can afford to overlook it.—The Christian Herald.

## SCHOOLS CLOSE TO MOTHER EARTH

What Corn and Potato Clubs Do  
For the Boys.

GROWTH OF THE MOVEMENT.

Jefferson County Leads With Its Magnificent Gardening Land—How William Frey Grew Eighty-eight Bushels of Potatoes on One-fourth of an Acre

Gradually the thinking school people are beginning to see and understand that if the parents will not go to the school the school must go to the home and make itself felt. Nothing has helped more in this movement than the boys' corn and potato clubs in this and many other states. The tremendous growth of the movement is due largely to a rational use of the children's enthusiasm and desire TO DO SOMETHING THEMSELVES. PLEASURE IN ACHIEVEMENT COMES FROM DOING IT YOURSELF, and pleasure in achievement is the largest factor in human life.

William and Walter Frey live about eight miles from Louisville in a splendid farming and gardening section of Jefferson county. When your reporter



A GOOD SHOCK.

visited them on Saturday, 2d of November, he found them busy storing "second crop" potatoes for the winter market.

William Frey, the elder brother, grew one-fourth of an acre of potatoes this season. He harvested eighty-eight bushels of splendid tubers on the plot. When he was asked about the crop and its cultivation, he said:

"Yes, that yield was some better than most of the neighbors around here

get a man who is willing to sacrifice himself for what he believes, I think he is the man we want. If you'll prove that last statement as to why you're leaving Hamilton, I will favor your appointment by the Board.'

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## Home Course In Domestic Science

### XIV.—Principles of Home Decoration.

By EDITH G. CHARLTON,  
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Association.

THE subject of home decoration and furnishing is so large and comes so closely to the individual life of the family that an outsider hesitates to make even the simplest suggestions. And yet just because the subject is large and important and because it is, on the whole, so little understood by the average person is one very good reason why instruction is needed along certain lines. All that I shall attempt, however, in these articles on house furnishing will be some of the very first principles, just a few hints for the women who are not sure of their own opinions on such matters, whose experience has been limited and whose opportunities for getting really good things are very few.

There was a time in the history of our country when the family was content with the home which simply afforded shelter. That was the primitive object of the home, an instinct devel-



COMFORTABLE LIVING ROOM.

oped from early ages, when caves, rocks and later mounds of earth and wood furnished the dwelling place for the family. Undeveloped were the instincts which prompted the primitive man to seek a place of shelter for his own little circle of human beings. They were, however, the beginning of the highest and strongest social institution in the world, that of family life and the private home. Now conditions have changed, people have developed, and the home must be something more than a place of shelter. It is still the keystone of the nation, the place where those qualities which make for good citizenship are developed, and therefore it is worthy of all the thought, all the intelligent planning and the noblest feelings that can be brought to it. The true home should reflect the character of the people who inhabit it, and above all else it should be of such a nature as to bring out the best there is in each individual beneath its roof. And a home in the true sense of the word can and does do this.

Things Not to Do.

Some of the most glaring faults in home furnishing are the commonplace, those committed thoughtlessly or perhaps, to be more exact, those prompted by the dictates of fashion. It is so much easier very often to put into our homes and wear on our persons, even to put into our manner, those things which fashion says are right rather than to adopt those things which suit our own individuality, environment and needs.

Just because fashion states that a certain kind of wall paper, a certain color in carpets or certain styles in furniture are the "latest" and "newest" is no reason in the world why they should be put into your homes unless they will be suitable there. Yet very many times the decree goes forth and is followed blindly, with the result that beauty, harmony and repose are qualities totally ignored in many homes. Some one has said: "The world is full of beautiful things if one has money to buy them. The world is also full of ugly things—things false in art, in truth and beauty. They are things made to sell with only this idea behind them." So do not be tempted by the too common expression, "It is the very latest style," when buying furnishings for your home or wearing apparel for yourself unless the "very latest thing" has beauty and suitability to recommend it.

To have something like every one else is also another fault made in house furnishing. That is one reason why so many country houses try to reproduce on a cheaper scale the city home and why there are so many unattractive homes in smaller towns and country places. Ignorance of or indifference to color and color harmony is another cause for lack of beauty in furnishing.

Again, pictures, furniture, ornaments and everything else are brought into our home without a thought of articles already there. The new and the

old are combined without questioning whether one suits the other or not, and in consequence both are spoiled.

Some Rules to Follow.

To furnish a home satisfactorily one must always consider the style of house, its location, the use to which it is to be put, as well as the cost of its furnishing. Not a single piece of furniture should be bought without some thought as to whether it is suitable for the home and its use; also whether it will be in harmony with furniture already in it.

When a woman has sufficient money at her command and can furnish the house completely from cellar to attic it is an easy matter to give the contract into the hands of a professional, occasionally with good results, sometimes disappointment. But when one must consider dollars carefully and furnish one room at a time, possibly only getting the absolute necessities for that room at first, it is a harder problem to solve. The latter woman, however, is the one whom I should like to help. Remember, then, in the first place not to buy anything unless it is appropriate to the use for which it is intended as well as for the completeness of the room. Remember to always select the real and substantial in preference to the showy imitation. If it is a question of tables, buy the simplest form, made of perfect wood, with best finish, rather than the elaborately carved, showy piece flimsily put together. A good enameled iron or plain brass bedstead will be infinitely more satisfactory in the end than one of cheap innlaid wood.

A large expenditure of money does not always imply a satisfactory home. Truth and harmony, the elements of beauty, may be secured in the most inexpensive cottage as well as in the palace.

The ideal country house is built on broad, generous lines. Never should it have the high, narrow, cramped roof frequently seen on crowded city streets, where space is at a premium. It should have also roomy verandas and porches, low ceilings, wide, low windows and hospitable looking doors opening into comfortable, homelike rooms. Such a house should be sincere in its furnishings—should not suggest imitation in any way. This impression of genuineness can be given by inexpensive material, even by homemade furniture, very much better than by showy workmanship carelessly performed.

Treatment of High Ceilings.

Some of the houses built forty or fifty years ago have ceilings too high to express real comfort. A room 10 by 12 feet with a twelve foot ceiling has the appearance of being extremely narrow, while a room the same size with a nine foot ceiling may give a real cozy effect. What is to be done with the high ceiling? The simplest way out of the difficulty is to cheat the eye into forgetfulness of those extra three feet. This can be done by using horizontal lines in the wall decoration. Either the ceiling paper can be brought down on the wall to the distance of three feet, the upper part of the wall may be finished with a frieze, or three feet at the base may be covered with canvas or wood paneling, then six feet of figured paper, finished with a narrow picture molding and joining the ceiling paper, which has been dropped three feet. Any of these methods will give the impression of a lower ceiling.

Borders have their place in wall decoration, but they should not be used in rooms with low ceilings. Such a room should be decorated with striped paper and have the wall covering extended close up to the angle formed by the ceiling, and here the picture molding is put on. Never use wide stripes or large designs of any kind on a small room, and bear in mind that simplicity in design and color is a good rule to follow in wall decorations as well as in any part of house furnishing.

Good and Bad in Wall Covering.

The owner of a new house is inclined to leave the walls undecorated for the first few months at least after the house is finished. His reason may be the added expense of decoration, or he may think he prefers the plain white wall just for its simplicity and because it is sanitary. If the walls have been finished with a smooth white surface it is more than likely every one will weary of them in a short time. Plain white walls give the feeling of being shut in a box, as if there were a limit to space. A smooth white surface also tires the eyes. Not so the rough plaster, which are quite generally used nowadays. And if to the plaster has been added a little color, a hint of gray or deep cream, the effect is satisfying for a long time. Indeed, for almost any room in the house, with the possible exception of the reception room or parlor, this rough surface simply tinted makes a most desirable wall finish. The smooth wall may be decorated in almost any color with calcimine or murex, giving a pleasing background for pictures. Whatever the wall decoration, it should be chosen with relation to the lighting of the room; also to the furnishings.

If the floor covering has considerable design and color, then the wall should have but one tint, and if the draperies are figured again be careful to select a flat color for the walls. Among the chief objections to wall paper are the exaggerated designs and too conspicuous colors, which are common in most of them. The size of the room and the kind of floor covering should largely determine whether the wall should be decorated with a paper having a pattern or a plain design. It is so much easier to err on the side of too much design than too little that unless you are sure of your knowledge of color combination it is generally better to keep to plain effects.